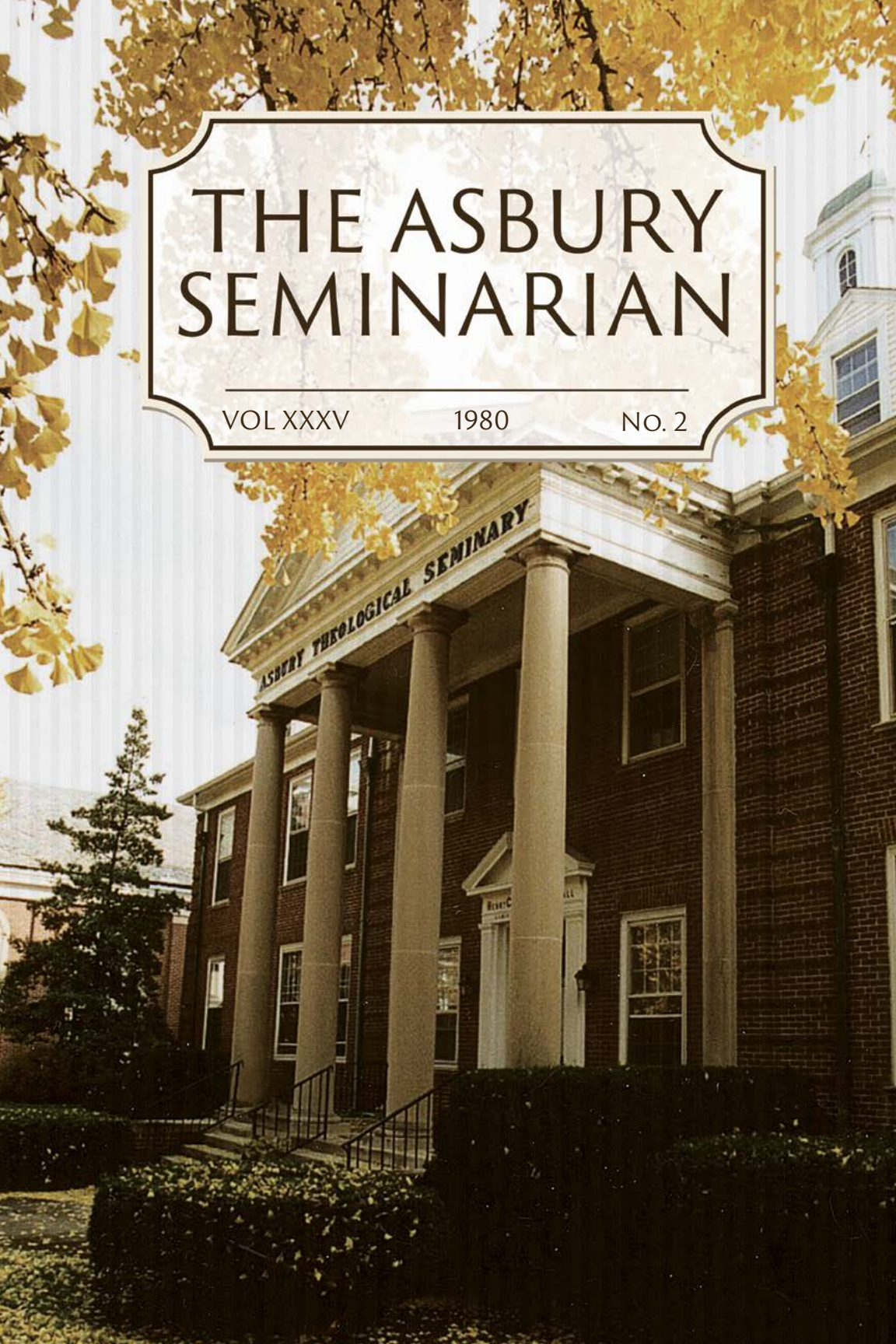


# THE ASBURY SEMINARIAN

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# *The Asbury Journal*

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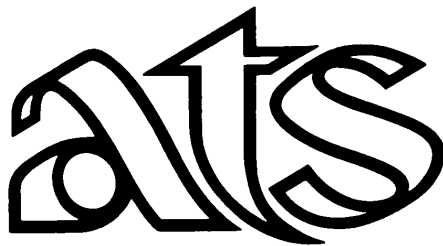
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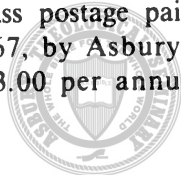
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*The Wesleyan Message  
in the Life and Thought of Today*



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*The purpose of this publication is to serve as an organ of Asbury Theological Seminary for the dissemination of material of interest and value primarily to its immediate constituency of alumni, students and friends, but also to a broader readership of churchmen, theologians, students and other interested persons.*

*Material published in this journal appears here because of its intrinsic value in the on-going discussion of theological issues. While this publication does not pretend to compete with those theological journals specializing in articles of technical scholarship, it affirms a commitment to rigorous standards of academic integrity and prophetic forthrightness.*



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# **Editorial: The Responsibility of the Seminary For World Evangelization**

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*by Frank Bateman Stanger*

As we begin the decade of the '80s, there is an inescapable obligation for evangelical Christians to think clearly concerning the meaning of evangelism and to be gripped afresh by the Church's responsibility for world evangelization.

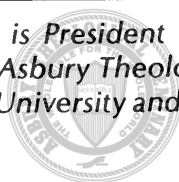
The Great Commission of Jesus Christ is the most important assignment ever given to the Church. The Church's faithfulness in responding to the Great Commission across the centuries is the reason why the Church exists in every part of the world today. To be more personal, each of us would not be a Christian today if somebody, somewhere, had not been faithful in fulfilling the Great Commission.

The future of civilization is dependent upon the penetration of individuals and society by the transforming Gospel of Jesus Christ. The truth must be faced that even now western civilization is in such a state of deterioration that, unless spiritual renewal occurs miraculously and quickly, it will collapse. But this civilizational crisis is also global. Biblical Christianity appears as the only resource adequate for saving contemporary persons and society from devastating doom.

Never has the need for world evangelization been greater. The world population is now just over 4 billion people. All who are called Christian, both committed and nominal, number approximately 1.2 billion. This leaves about 2.8 billion of the world's population in need

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of Christian evangelization.

Many missiologists believe that we stand at the threshold of the greatest era of evangelization the Christian Church has ever known. The Covenant of the World Congress on Evangelism, held in Lausanne in 1974, declares:

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's church will be more clearly exhibited.

From its founding nearly six decades ago, Asbury Theological Seminary has been committed to evangelism and missions. This is clearly implied in the purpose of the Seminary as stated in the original Articles of Incorporation: "It shall be the objective of this seminary to prepare and send forth an . . . evangelistic ministry." Across the years scores of our graduates have gone into all parts of the world to serve as evangelists and missionaries. We have both a Chair of Evangelism and a Chair of Christian Missions in our present academic structure. From time to time, guest faculty are brought to our campus to teach additional courses in both evangelism and missions.

But our emphasis upon missions and evangelism is far more than academic. It is the spirit of our campus. Our services on campus have an evangelistic ring about them. Our pastors-in-the-making are trained to preach evangelistically. All of our courses are taught with an emphasis upon the personal experience of scriptural truth. We have an active missionary organization, known as World Outreach, which enthusiastically promotes missions and supports missionary projects around the world. A missionary conference is held on campus annually. Students are taught how to make their local churches increasingly missionary-minded and active.



## *The Responsibility of the Seminary for World Evangelization*

Asbury Theological Seminary is now standing on the threshold of a great new advance in evangelism and missions. On November 13, 1979, the Board of Trustees unanimously voted to establish the E. Stanley Jones School of Evangelism and World Mission as an integral part of the academic program of the Seminary.

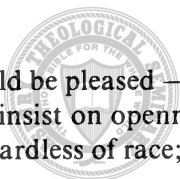
Included in the dynamics which motivated the Administration and Trustees to establish such a school of evangelism and world mission are considerations such as these:

- 2.8 billion persons throughout the world are undisciplined.
- 155,000,000 persons in the United States are undisciplined.
- Opportunities for world evangelization are greater now than ever before because of communications potential and opening doors in many countries previously closed, e.g., China.
- A facility for advanced graduate training in evangelism and missions does not exist in the Wesleyan community.
- The fulfillment of Christ's "Great Commission" to make disciples of all nations is at the heart of the purpose for which Asbury Theological Seminary was established.
- The purpose, doctrinal commitment, institutional independence and geographical location in the mid-east region uniquely qualify Asbury Theological Seminary to provide a center for such training in evangelism and missions.
- The Wesleyan movement on the world front has reached a plateau in growth and influence and is in danger of future decline, because of a neglected emphasis on evangelism and missions.

The new School of Evangelism and World Mission at Asbury Theological Seminary is named after the late E. Stanley Jones, whom many declare to have been the most influential evangelist/missionary of the 20th century. Dr. Jones liked to refer to himself as missionary to India and evangelist to America. Actually, like his spiritual forbear, John Wesley, the world was his parish.

Permission to name the school after her father was given by Eunice Jones Mathews, wife of Bishop James K. Mathews, of Washington, D.C. In the official letter of approval to the Board of Trustees, Mrs. Mathews wrote:

I think my father would be pleased — shall I say: is pleased. He would, of course, insist on openness in every way: to all who love the Lord regardless of race; openness to such truth



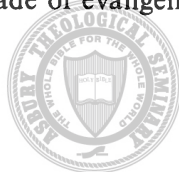
as the Holy Spirit reveals. He would not wish for a narrow, confining Gospel to be advocated and proclaimed. Rather, he would rejoice in the liberating word, a fullness of message offering abundant living to all people. He would want Jesus Christ preached according to the Wesleyan perspective: "in all His offices." He would want the Kingdom emphasis to be set forth: "An Unshakable Kingdom and an Unchanging Lord," the Gospel seen as corporate as well as individual in its scope.

But you know my father's spirit. In remembering him he would desire that Jesus Christ should be honored and lifted up.

The E. Stanley Jones School of Evangelism and World Mission will provide degree programs at the Master's and Doctoral levels designed especially for pastors, full-time evangelists, international students preparing for ministry in their home countries, career missionaries, and church leaders from around the world. Based on cross-cultural communication, the curriculum for the school will include anthropology, linguistics, communications, Bible translation, missiology and regional studies, as well as a focus on the theology and history of missions. The focus of the School will be concern for the evangelization of North America, as well as all other cultures and sub-cultures of the world.

Inherent in such an academic program of evangelism and world mission will be the outreach of communication from the School. When the problem has been defined, the solution developed and implemented, and its effectiveness evaluated, the results will be communicated from the campus to the public. The communication process will include the extensive use of non-print media, research reports, published articles, creation of a journal, books, and participation in major evangelism and missions conferences.

Thus Asbury Theological Seminary will be on the "cutting edge" of theological education in the 80s, which is already being characterized as the "decade of evangelism."



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# The Priority of World Evangelization

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*by Robert E. Coleman*

## **The Purpose of Asbury Theological Seminary**

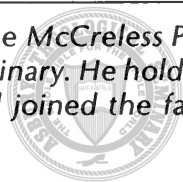
Some time ago in a friendly exchange with the president of a distinguished ecumenical seminary, where deviation from evangelical doctrine was at issue, I was reminded that “in a climate of theological co-existence, nothing suffers quite so much as evangelism.”

I have thought many times how right he was. Evangelism is indeed the point where the erosion of faith and devotion becomes most apparent. For it is here that the conflict between light and darkness becomes most intense, where powers of the satanic world seek by every devious means to subdue, or at least nullify, the blood-bought witness of the redeemed. To maintain a fervent Gospel initiative, institutions, like people, must draw upon the deepest resources of supernatural grace and storm the gates of hell. How easy it is for a theological school, under the illusion of academic immunity, to withdraw from the battle for the souls of men!

The founders of Asbury Theological Seminary, keenly conscious of this danger, sought to guard against indifference and confusion by clearly stating in the Charter that the objective of the Seminary was “to prepare and send forth a well-trained, sanctified, Spirit-filled, evangelistic ministry.”<sup>1</sup> In this statement, there is no diminishing of concern for the highest in intellectual and spiritual attainment, but it all has its focus in evangelism. Here, finally, is conceived the reason for the School’s existence. Moreover, this has always been understood in the context of making disciples of all nations. Hence, inscribed on the official seal of the Seminary is the motto: “The

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*Robert E. Coleman is the McCreless Professor of Evangelism at Asbury Theological Seminary. He holds the Ph.D. from the State University of Iowa, and joined the faculty of the Seminary in 1955.*



whole Bible for the whole world.”

The Departments of Evangelism and Missions, integral components of the teaching curriculum, have explicated this concern with specific courses of instruction. However, it has never been assumed that the responsibility of the great commission resided only with these departments. Every member of the academic community, through his own disciplines of study, shares the same missionary mandate of Christ.

With the establishment of the E. Stanley Jones School of Evangelism and World Mission, this commitment is further objectified. Now much more complete professional training will be available for persons looking toward vocational ministries in evangelism and missions, both on the Master's and Doctoral levels. Yet basic courses will still be offered for students enrolled in other degree programs. The School of Evangelism and World Mission, thus, simply enlarges the academic proficiency of the Seminary in fulfilling its stated purpose. In so doing, it also serves to give greater visibility across the world to that missionary vision which gave birth to the Wesleyan movement.

### **The Spirit of Original Methodism**

Methodism was born in the burning heart of an evangelist who viewed the world as his parish. In Wesley's mind, there was no distinction between home and foreign missions; it was all world evangelization, and every follower of the Lamb in some way was involved in the task.

The church which Wesley engendered in the new world bore the same mark. Francis Asbury said that in 1771 he “came as a missionary to America,” and to the day of his death, 45 years later, he continued to think of his work as missionary service.<sup>2</sup> This feeling was shared so generally that the terms “preacher” and “missionary” actually came to be used interchangeably.<sup>3</sup> Typifying this outlook was the remark of Thomas Ware, a pioneer circuit rider, who was asked one day by a stranger if he was a missionary. “I replied,” he said, “that I was a Methodist, and we were all missionaries.”<sup>4</sup>

Evangelism was the heartbeat of the church. Every Methodist preacher went to his appointment with the purpose to evangelize virgin territory and thereby “to reform the continent.”<sup>5</sup> Though his duties involved caring for the spiritual needs of his church members, nothing could deter him from the primary objective to win new

## *The Priority of World Evangelization*

converts. He was a missionary, and he was out to make disciples from the raw materials of society wherever they could be found. “The Methodist plan,” Asbury explained, was not like that of some other churches which in effect declared the principle: “Seek me out . . . or advertise and offer a good salary, and I will seek you.” No, he said:

Our discipline is too strict: We cannot leave four or five thousand congregations unsought, like the Church of England, the Presbyterian, Independent, and Baptist Churches. *Go*, says the command; go into all the world — go to the highway and hedges. *Go out* — seek them. Christ came seeking the lost sheep.<sup>6</sup>

Articulating this conviction, the Methodist *Discipline* displayed in all its early editions the charge of Wesley:

You have nothing to do but to save souls. Therefore, spend and be spent in this work. Observe: It is not your business to preach so many times, and to take care of this or that Society, but to save as many souls as you can: to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.<sup>7</sup>

### **Attitude Toward Theological Education**

Since this commission rested so heavily on the conscience of early Methodists, understandably there was concern that making of disciples was not be separated from theological education. To train preachers in the Wesleyan tradition without due regard to evangelism would simply be inconceivable to our forefathers. Indicative of this attitude, when the question was raised as to what an itinerant should do if, in the demands of constant evangelizing, there was no leisure to follow his studies, *The Discipline* answered:

We answer, (1) Gaining knowledge is a good thing; but saving souls is better. (2) By this very thing you will gain the most excellent knowledge, that of God and eternity . . . But (4) If you can do but one, let your studies alone. We would throw by all the libraries in the world, rather than be guilty of the loss of one soul.<sup>8</sup>

There was reason for Methodist leaders to have this concern, for as they observed, the churches which had large endowments in colleges generally proved to be relatively unsuccessful in church growth.<sup>9</sup> Many of the unlettered itinerants believed that the establishment of colleges actually tended to draw away “ministers of God, divinely called to the holy work of saving souls.”<sup>10</sup> In the latter part of the century when Methodism began to give more attention to formal Seminary training, some of the earlier generation expressed a serious alarm over the increasing tendency of preachers to neglect their soul-winning ministry in preference to the more refined occupations of learning. This sentiment was expressed forceably by Peter Cartright, in 1856, in his *Autobiography*.

Among the thousands of traveling and local preachers employed and engaged in this glorious work of saving souls, and building up the Methodist Church, there were not fifty men that had anything more than a common English education . . . And not one of them was even trained in a theological school or Biblical institute, and yet hundreds of them preached the Gospel with more success and had more seals to their ministry than all the sapient, downy D.D.'s in modern times, who, instead of entering the great and widespread harvest-field of souls, sickle in hand, are seeking presidencies or professorships in colleges, editorships, or any agencies that have a fat salary . . . while millions of poor, dying sinners are thronging the way to hell without God, without Gospel; and the church putting up the piteous wail about the scarcity of preachers.<sup>11</sup>

The old preacher's apprehension cannot be gainsaid. For it is a matter of record that the phenomenal growth of American Methodism, at least within the parent Methodist Episcopal Church, began to level off about this period. To this time, the denomination had grown from a few thousand worshipers in 1784 to a membership embracing more than 5.3 percent of the United States population, which comprised roughly 27 percent of the total numerical size of Christendom in the country, both Protestant and Catholic. Beginning around mid-century, however, the church gradually lost momentum, not growing significantly faster than the population, and in recent years, even falling behind the natural biological

## *The Priority of World Evangelization*

increase of its people. All the while, other denominations have moved ahead, with the result that only about 7.3 percent of church communicants today are United Methodists, or less than one-third of its comparative strength a hundred years earlier.<sup>12</sup> Some of this slack has been taken up, fortunately, by Wesleyan groups which have spun off from the original body. But, on the whole, Methodism's evangelistic initiative has been taken over by the other communions.

There are many factors influencing this diminishing of effectiveness, of course. What may be observed in the shifting priority away from aggressive evangelism doubtless is only symptomatic of deeper and more pervasive problems. Nevertheless, one cannot ignore the fact that the decline of statistical growth of main-line Methodism has paralleled the increase of emphasis upon graduate theological education.

During its first century of existence in America, the period of its rapid expansion, the denomination did not have a single full-fledged seminary in operation, and even the few undergraduate colleges established were largely failures. This is not to suggest that there was lack of concern for ministerial training, for by assigning new men to ride a circuit with a veteran preacher for a few months, the church demonstrated an ingenious way of equipping ministers. But with their limited resources, the circuit riders were not able to give attention both to seminary study and reaching a lost continent with the Gospel, therefore, they chose the better part.

In our situation today, we do not have that choice. The accelerating growth of knowledge in recent years, and the demands of our society call for a well educated ministry. The Church must meet the challenge head on and provide the best possible training for those who wear the cloth. But I would hope that in this endeavor, with all our modern sophistication, we would not lose our first love. It may sound ironic, but I believe that a seminary can be a dangerous place, even a deadly snare to the ministry of Christ if the mandate of His Great Commission is not obeyed.

Let us pray that Asbury's School of Evangelism and World Mission signals a new day for excellence in evangelical scholarship, while keeping preeminent the priority of world evangelization. Herein is the heritage of the Wesleyan revival. It is our Seminary's calling, and by God's grace, it shall be our fulfillment as young men and women go forth in the beauty of holiness to herald the Gospel to the ends of the earth and to the end of time.



## Footnotes

<sup>1</sup>From the Purpose and Doctrinal Standards in the Charter of Asbury Theological Seminary.

<sup>2</sup>Francis Asbury, *The Journal of Rev. Francis Asbury* (New York: N. Bangs and T. Mason, 1821) III, p. 386; also see II, p. 164.

<sup>3</sup>For example, see Abel Stevens, *History of the Methodist Episcopal Church* (New York, 1867), II, pp. 49, 50; Jesse Lee, *A Short History of Methodists* (Baltimore: Magill and Cline, 1810), p. 166; J. B. Finley, *Sketches of Western Methodism* (Cincinnati, 1855), p. 169.

<sup>4</sup>Thomas Ware, *Sketches of the Life and Travels of Rev. Thomas Ware* (New York, 1852), pp. 263, 189.

<sup>5</sup>*Discipline of the Methodist Episcopal Church in America* (Philadelphia, 1785), p. 4.

<sup>6</sup>Francis Asbury, *Journal, op. cit.*, III, p. 367.

<sup>7</sup>*The Discipline, op. cit.*, p. 12.

<sup>8</sup>*Ibid.*, p. 11.

<sup>9</sup>Nathan Bangs, *A History of the Methodist Episcopal Church* (New York: T. Mason and C. Lane, 1839, 40), II, p. 414; Peter Cartwright, *Autobiography* (New York: Methodist Book Center, 1856), p. 80.

<sup>10</sup>*Ibid.*, p. 408.

<sup>11</sup>*Ibid.*, p. 410.

<sup>12</sup>These percentages are computed from membership statistics compiled from the best sources available, though a margin of error must be allowed. Church statistics of the 18th and early 19th centuries rely heavily upon contemporary writings, and minutes of conferences, as with the Methodist figures. After 1850 the U.S. Census included records of church membership, though these reports are inadequate until 1890. Census reports particularly helpful were: *Special Reports, Religious Bodies: 1906*, I (Washington, 1910); and the comparable volume for 1926, I (Washington, 1930). Other publications consulted include Daniel Dorchester, *The Problem of Religious Progress* (New York, 1895); H. K. Carroll, *The Religious Forces of the United States* (New York, 1893); Benson Y. Landis, *Religion in the United States* (New York, 1965); *Canadian and American Churches* (Nashville, 1979).



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# The Unfinished Task

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by J. T. Seamands

Much has been accomplished! But there is still much to be done! This sums up the present status of the world mission of the Church.

We are grateful to God for all that has been achieved through His witnesses around the world during the past 150 years or more. With a few exceptions, the Church of Jesus Christ has been established in almost every part of the world. There are Christians everywhere — on every continent, in practically every nation, on every island of the sea.

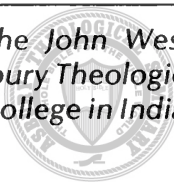
In some areas the followers of Jesus Christ are but a tiny minority. In Japan, for example, Christians are only about one percent of the total population. In Thailand and Bangladesh they are only a fraction of one percent, while in Nepal they are merely a handful. And yet we thank God for the faithful few who are bearing witness to His name in these countries and for the tiny ray of light that is shining amidst the darkness.

In other areas the Church has experienced spectacular growth in the past several decades. In Korea, for example, the number of Christians has doubled every 10 years since the year 1940. It has gone from only 300,000 to over six million today. On an average, six and one-half new congregations are being established every day in Korea. One congregation in Seoul has a membership of over 85,000. About 40 percent of the ROK army is Christian. Korea may well be described as “a Christian nation in the making.”

Since the aborted Communist coup in Indonesia in September, 1965, the number of Christians has doubled in that land, and now stands at approximately 13 million, or 10 percent of the population. A great revival has swept through the Church in many parts of the archipelago. More Muslims have been won to Christ in Indonesia than all of the Islamic world put together.

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The growth of the Church in Africa is indeed a modern miracle. In 1900 there were only 4 million Christians on the entire continent (three percent of the population). Today there are roughly 150 million followers of Christ (41 percent), and it is estimated that by the end of this century there will be 350 million African Christians (50 percent). David Barrett, missionary statistician, prophesies that Africa will become the center of the world Christendom in the next two or three decades.

In Latin America, the evangelical movement has experienced spectacular growth since the turn of the century. In 1900 there were only about 30,000 evangelical Christians south of the border. Today there are about 20 million, or 10 percent of the total population. There are also signs of spiritual renewal within the Catholic Church, so that many nominal church members are coming into a vital experience with Jesus Christ.

At present, around the world each day about 65,000 new converts are entering the fellowship of the Christian Church. Each week about 1,600 new congregations are being formed. Truly the Spirit of God is working in unusual ways across the world today. For all this we are sincerely thankful to our Sovereign Lord.

In spite of all that we have accomplished, however, the task of world evangelization is far from complete. In fact, because of the universal population explosion, our task is becoming greater and greater all the time. The number of non-Christians around the world doubled between 1900 and 1965 and will triple by the year 2000. This means there are more people to be reached for Christ than ever before in the history of the Church. In the days of Jesus the world population was only about 300 million; today it stands at four billion, and by the end of this century will have exceeded six billion.

There are a few countries in the world where the Church has not yet been established, where there are no national Christians. Tibet (West China), Afghanistan, and Saudi Arabia are the major areas of this category. There used to be a strong Church in North Korea, but today, as far as we know, the Church seems to have been completely wiped out. Most of the Christians who lived there prior to the 1950 Korean War fled to South Korea.

There are three major blocs of people around the world that are yet to be evangelized: 1) The 900 million people of mainland China; 2) the 565 million Hindus in India; and 3) the 700 million Muslims in the Islamic world, stretching all the way from Morocco in northwest

## *The Unfinished Task*

Africa, through the Middle East, to Southeast Asia. For the past 30 years the door to China has been closed (except through radio), but recently the door has opened ever so slightly, and there are signs it may open still further. Within a few years China may present one of the most staggering opportunities for evangelism that the world has ever known. Though it is difficult for foreign missionaries to get into India today, there is complete religious freedom within the country, and God is raising up national mission boards, committed to taking the Gospel to their own people where the Church has not yet been established in certain areas. There are still several hundred missionaries from abroad who are serving in partnership with the Indian Church. As for the Islamic world, some Muslim countries are closed to the foreign missionary, while others make it very difficult to carry on any type of public evangelism. Muslims in India (65 million) and Muslims in Indonesia (about 110 million) are perhaps the easiest groups to reach with the Gospel.

Aside from the closed doors and the difficult areas, we must not ignore the fact that there are still many open doors in the world today, where countless millions of people are receptive to the Gospel and may be won for Christ. This is especially true of the huge continents of Africa and South America. While the opportunity is still present and the harvest is ripe, we must not fail to confront these people with the claims of Christ.

Research missiologists estimate that about 2.7 billion people in the world are yet to be evangelized; that is, they either have never heard the name Jesus or have not heard sufficiently to make an intelligent decision. This vast multitude can be broken down into roughly 16,500 distinct ethnic, religious, or cultural homogeneous units, speaking about 5,000 different languages or dialects. Each group will require a special thrust and strategy.

Dr. Ralph Winter, director of the U.S. Center for World Mission in Pasadena, California, has analyzed our task from yet another perspective. He divides all Christians into two groups and all non-Christians into two groups. He suggests that out of the 1.2 billion people who call themselves Christians throughout the world, perhaps only 220 million (or 20 percent) are active Christians who possess a genuine personal faith and are capable of winning others to that faith. The remaining 1 billion are nominal, inactive Christians who need a personal experience with Christ. They are culturally within the Christian tradition and can be reached by E-0 evangelism,

that is, straightforward witnessing. This is the easiest type of evangelism, as there are no cultural or language barriers to be crossed.

Dr. Winter further suggests that out of the 2.7 billion non-Christians, roughly 450 million are cultural neighbors. Their cultural tradition and social sphere have already been penetrated by the Christian faith. Thus, for these people there already exists, culturally near at hand, some Christian congregation or denomination where they can readily fit in linguistically and socially. While they may not actually live geographically near such a Christian church, they are culturally near, and thus existing churches could, at least potentially, reach out to them without crossing any cultural barriers other than one, that is, the kind that E-1 evangelism can perform.

However, the vast majority, or roughly 1.2 billion, are culturally-distant non-Christians. These are individuals and groups of people who, whether geographically near or far from Christian outreach, are sufficiently different linguistically, socially, economically, or culturally so that they are simply not realistic candidates for membership in existing churches. They will require E-2 and E-3 evangelism; that is, specialized missionary thrust by missionaries carefully trained for cross-cultural communication.

The proposed new E. Stanley Jones School of Evangelism and World Mission at Asbury Theological Seminary will be committed to the task of preparing evangelists and missionaries for such cross-cultural communication of the Gospel and of helping to fulfill the Great Commission in our generation. God is striding ahead of us by opening new doors and preparing entire peoples for the coming of the Gospel. He calls us to keep pace with Him. The business of world evangelization will require the combined resources of the churches both in the East and the West and the mobilization of every congregation and every disciple of Jesus Christ in the missionary enterprise. Only then will we be able to complete the task that God has set before us.



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# God's Heavenly Preservative

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by Laura Beth Arnett

Text: Jude 17-25

Purpose: To explore the meaning of keeping ourselves in the love of God

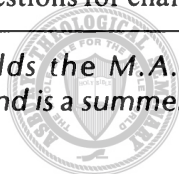
Are you a label-reader? If you aren't one yourself, you probably know at least one or two persons who are. Some of your best friends might be label-readers. You can usually spot these people whenever you go to the grocery store. You will find them gazing fixedly at a loaf of bread. They are looking for the magic words, "No additives or preservatives." Many feel that additives and preservatives, if used over prolonged periods of time, may be detrimental to their health. In the spiritual realm, however, God has for us a harmless preservative. His heavenly preservative is found in Jude 21: "Keep yourselves in the love of God."

Jude plainly presents this divine preservative in its two-fold aspect — two sides of the same coin. On one side of our biblical coin, found in verses 1 and 24, we have, "God keeps us." On the other side, we see the thought, "We keep ourselves." This is a similar dynamic to that expressed in Philemon 2:12, 13: "Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure." Both of these examples portray the dual responsibility shared by God and man for man's salvation. It is ever and always true that salvation is a free gift of God's grace. Man does nothing to earn this. But God's grace is thwarted without man's reception of it, and God's keeping power requires man's responsive and responsible cooperation. *The Interpreter's Bible* expresses it this way: "... for the outcome God desires, he is dependent on man just as man is on him. God's loving vigilance must be matched by man's vigilant efforts."

We need concrete suggestions for channeling this effort, and Jude

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does not fail us. As Christians, we keep ourselves in the love of God by building ourselves up in our most holy faith. This is not a building made with human hands. It is a spiritual concept, a picture of the union and interdependence of the followers of Christ. We are “living stones,” as Peter terms us. Imagine with me the following cartoon picture: Sam, the foreman, and Mr. Harris, the head architect, are standing beside a strange looking ten story high rise. Sam says, “Your plans were great, sir, just great! But I ran out of materials, so I left out the second floor!” Ridiculous picture — but are you missing a second floor? Or are you someone’s missing second floor? Christians are inevitably involved in the lives of other Christians. We are to bear one another’s burdens, we are to encourage, exhort, and build one another up in the faith. It is impossible to solo glide past the “Pearly Gates.” St. Peter is much more likely to ask, “Whom did you bring with you?” As living stones, we must be equally able to support someone on our shoulders and to rest our weight on someone else’s. The need to give and the grace to receive should be joyfully, frequently practiced by Christians.

Apart from one’s communal role, a Christian can individually work at building up herself/himself in the faith. This is done through remembering. We remember — objectively — sound Christian doctrine, and — subjectively — God’s personalized, redemptive acts in our history. In the Old Testament, to remember was God’s oft-repeated command to Israel through His messengers. “Remember that once you were a stranger” (Ex. 22:20); “Remember how God led you out of Egypt” (Deut. 16:3); “Remember things long past” (Is. 46:9).

Jesus knew the importance of remembering. We read this in John’s gospel record of the closing hours of Jesus’ life: “Jesus, knowing . . . that he was come from God” (13:3), girded himself with a towel; in another place: “The word which ye hear is not mine, but the Father’s which sent me” (14:24). Jesus remembered his divine origin as he looked toward the cross.

The French expression, *retirer pour mieux sauter* — meaning, “to step back in order to jump farther” — is another way of saying that true progress begins with remembering. The gift of memory is our own personal instant replay mechanism. We can use this device whenever we want to recall our past encounters with God. These remembrances remind us of who God is, how He acts, and of our covenant with Him.

Not only does Jude remind us to build up ourselves in the faith, but



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he also recommends that we keep ourselves in the love of God by praying in the Holy Spirit. Prayer is the essential recognition that Jesus is the vine and we are the branches, and we draw our spiritual life from him. Prayer is seeking to dwell in the secret place of the Most High. When we pray, the masks should come off, and we should become totally honest with God.

Moishe Rosen, chairman of Jews for Jesus, an evangelistic effort directed toward the Jewish people, tells this story:

A man who was an unbeliever stood at the edge of a cliff, admiring the scenery below. He got too close to the edge. Suddenly the ground under his feet gave way, and he found himself plummeting downward. But he broke his fall by grabbing onto a branch. Though it strained precariously under his weight, the branch held and the man was safe — at least for the moment or for as long as he could hold on. But already his arms were growing tired and weak. He looked downward and saw certain death if he fell. He looked upward and saw no way to climb back up. He knew no one was around to hear his shouts for help. All he could do was to hang onto that branch until it broke under his weight or until his strength gave out. Either way, he was doomed.

In desperation he shouted upward to heaven, “Almighty God! If you are there, *if* there really is a God, save me! Save me!” Then he paused and added, “If you save from this peril, I’ll worship you and preach about you all the rest of my life!”

Much to his surprise, a voice came from heaven: “Let go of the branch. You will not fall. I will lift you to the top of the cliff and you will be saved.”

The cliffhanger paused for a moment, and shouted back up: “Is there anyone else I can talk to?”

This man was definitely being honest with God about his need, but he lacked the willingness to be obedient. The attitude of “Thy will be done” is essential to praying in the Holy Spirit. This does not mean that we negate or wipe out our personal desires. We do not serve a God who seeks to absorb us, so that we cease being who we are, to become Bible-trumpeting robots. Rather, as we pray with “Thy will be done” in our hearts, we accept our limitations and celebrate His power. We seek and ask and knock, that He may give and answer and

open His way and will before us.

Henri Nouwen, in his book *The Living Reminder*, refers to prayer as the essence of spirituality. He writes, “Spirituality is attention to the life of the spirit in us; it is going out to the desert or up to the mountain to pray; it is standing before the Lord with open heart and open mind; it is crying out, ‘Abba, Father’; it is contemplating the unspeakable beauty of our loving God.”

Jude’s final guideline for keeping ourselves in God’s love is “to wait for the mercy of our Lord Jesus Christ unto eternal life.” It is impossible to live without hope. This is our present hope that some day we will be forever with the Lord.

The New Testament is liberally laced with promises concerning eternal life. In John 10 Jesus promises his sheep eternal life. In the famous John 14 passage, as Jesus speaks of leaving the disciples to return to heaven, He promises to prepare a place for them that where He is, they may be also. Paul writes in Romans 5 that we believers “rejoice in our hope of sharing the glory of God.”

Eternal life is hard to fathom. We cannot know now exactly what it will be like. Of two truths we are certain: We shall be with Him, and we shall be like Him.

I have a friend who has recently fallen in love with a brown-eyed Alabama beauty, and she with him. He was describing to me how well they get along and how time seems to speed by when they are together. He enthused, “I’ve dated other girls, and we would go out to concerts and shows. But Sally simply wants to be with me and would rather stay home. We enjoy each other’s company.” How much greater our joy will be in the presence of Jesus! As the song goes, “I shall know Him! I shall know Him, when redeemed by His side I shall stand. I shall know Him! I shall know Him — by the print of the nails in His hands.”

Now, on the anticipation side of heaven, keeping ourselves in the love of God is achievable, for God’s commands imply the possibility of fulfillment. Jude points the way by encouraging us to build up ourselves in the faith; to pray in the Holy Spirit; and to wait for Jesus’ promise of eternal life. As we look toward that future in our heavenly home, as we struggle with present doubts, fears and burdens, God is at work on our behalf to encourage us by His love.

We do not walk alone, for He has promised to never leave us. We do not walk in darkness, for His Spirit-breathed word lights our way. We do not walk in vain, for the crown of life awaits us.

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## Book Reviews

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*Quest for Piety and Obedience: the story of the Brethren in Christ*, by Carlton O. Wittlinger, Nappanee, Indiana: Evangel Press, 580 pp., \$15.73.

This volume is an interpretive history of the Brethren in Christ denomination. The title is very appropriate, since it calls attention to the two main concerns with this group, namely devotion and discipline or piety and obedience. The author was well qualified to undertake this major task, since he served as archivist at Messiah College in Grantham, Pennsylvania. Thus the reader has the advantage of an author who deals with primary source materials as they are available. His is a sympathetic approach to a denomination and yet it is discriminating. He managed to achieve a high degree of objectivity while a participant and a sympathetic observer of the chronicle he narrates.

The volume is in four major sections: the first one deals with the first century of the group's existence, which goes back to 1780. The period of transition is from 1880 to 1910. The third portion followed the period of adjustment from 1910 to 1950. A fourth and concluding segment deals with the second period of transition: 1950 to 1975. The Brethren in Christ are somewhat unique in that they combine two major elements of Protestantism. One is the Mennonite insistence upon daily obedience to the pattern of Christ and the second is the individual piety and experience which characterizes the movement known as Pietism, which comes to focus in Wesleyan theology and in the holiness movement. In short, this group is unique in that it added to its own Mennonite background the influence of the modern holiness movement. It reflects a group of earnest Christians seeking to follow the light as they see it in Scripture and reflected in contemporary Christian life movement; seeking and "walking in the light." Before accepting the Wesleyan doctrine of holiness, they subjected it to intensive study rather than simply inheriting it second hand or by hearsay.

There were many brethren following the Reformation, but these particular Brethren originated on the banks of the Susquehanna River in Lancaster County, Pennsylvania among German farmers. These were spiritual descendants of Swiss Anabaptists, and therefore their ancestry goes back to 1525. Another strain that influenced the

Brethren in Christ were the Dunkards or Brethren, who originated in Germany in 1708, led by Alexander Mack. Many of these immigrated to the New World in 1719, and settled in Lancaster County, Pennsylvania. The third component in the origin of the Brethren in Christ is Pietism, which influenced the Brethren in Europe before they migrated and which contributed to a revival of religion which profoundly affected the German community in Pennsylvania during the latter part of the 18th century. Two men in particular influenced the movement. Philip Otterbein of the German Reformed Church and Martin Boehm both experienced a profound religious experience of the new birth. These men led an evangelistic meeting around 1767 near Lancaster. From their different backgrounds they both experienced a profound religious awakening. After hearing Boehm preach, Otterbein arose and said, "We are brethren;" hence "United Brethren."

The immediate founders of the Brethren in Christ trace their origin, among others, to Jacob Engel, who also experienced a religious awakening. Evidence is scanty, but it seems clear that under Jacob Engel's leadership the Brethren in Christ came into existence between 1775 and 1780. The first general conference seems to have been held in 1881, at which time the Minutes of the General Council of the Brethren in Christ were composed. These Brethren adhered to the main principles of the Mennonites and the Dunkards, namely: triune immersion, feet washing, the wearing of the prayer bonnets by the women, plain clothes for all, refraining from taking oaths, rejection of military service, no instrumental music, no adornments including the wedding ring, no salaried ministers, and a believers' church (only those who have experienced the new birth would be recognized as real Christians). Another feature shared by the Anabaptists is the discipline of backslidden members. In these matters they followed a literal interpretation of the New Testament. They were a rural people and tended to live in close association with families of like persuasion.

The early Brethren grew and used tobacco, but toward the end of the 19th century, influenced by the temperance movement, they came to adjure the growth and use of tobacco and also advocated temperance. Tobacco was forbidden for ministers and its use discouraged among the membership. However, abstinence from both alcohol and tobacco seemed not to have been a condition of membership. They opposed secret societies and discouraged the

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holding of public office.

Wittlinger traces with great detail the changes that have evolved in the Brethren in Christ during their two centuries of existence. They were and are a very conservative group. Most of the changes that brought them near the mainstream of evangelical Christianity came not so much as discoveries from within but influences from without the group. Their interest in foreign missions, for example, came rather late and then was subject to many vacillations in policy; it did not become firmly established as an official commitment until the beginning of the present century. They were reluctant to recognize the role of women in leadership roles, as in several other denominations. It was in the field of missions that women were first recognized and given leadership.

The author gives special attention to the awakening interest in Wesleyan holiness. This influence came from the Free Methodists, the Salvation Army, the Faith Missionary Association of Tabor, Iowa and others involved in the American holiness movement. From the beginning they had stressed regeneration, but did not think of sanctification as occurring subsequently. It was sometime before they came to recognize that entire sanctification is available as a second, definite work of grace. Influenced by the American holiness movement and especially by the Hephzibah Faith group in Iowa, certain writers espoused the doctrine and experience, and in 1886 the doctrine of entire sanctification came before the general conference. Wittlinger refers to this emphasis as "second work holiness." In course of evolving their doctrine, they finally abandoned the words "second definite work of grace" for "the grace of cleansing completed." Among the most influential exponents of this doctrine experience were Noah Zook and his son John Zook. A very extensive document defining their understanding of the doctrine came into existence in 1910.

Among other things, this influence led to a greater appreciation of the holiness movement and a greater stress on individualism in the Brethren community. This emphasis is kept alive in the holiness campmeeting at Roxbury, Pennsylvania. In 1941 this land was purchased and made a camp ground, and in Canada in the same year the first holiness campmeeting in Canada was held at Fort Erie, Ontario. Wittlinger notes "no one whose life was not free from known sin was a candidate for sanctification." When the seeker testified to freedom from past sin, the next step was "to die out, which meant to

surrender wholly and unreservedly to God for all time." A final step was the exercise of faith for "the infilling, or baptism with the Holy Spirit." It was noted at the Roxbury Holiness Camp that "many of the young ladies had to remove their jewelry, such as watches, bracelets, rings and beauty pins, before they could get through to victory. Other seekers gave up alcohol and tobacco" (p. 337).

The interest of the Brethren in pacifism has led them to joint efforts with the Mennonite Central Committee. They have also joined the Christian Holiness Association and the National Association of Evangelicals. Following a period of very slow growth, some leaders meeting at the National Association of Evangelicals, noting there a "success oriented attitude," gradually convinced the Brethren movement that they should be less exclusive and get more into the mainstream of evangelical Christianity. This has led to many changes, such as less legalism with such things as the prayer bonnet, men's clothing, the holding of public office and an attitude toward the world which they have shared historically with the Anabaptists.

The problem during the second century of their existence has been one of self-identity. At this point Wittlinger makes his greatest contribution, because his is not simply a historical review but is also interpretive and evaluative. The value of the book is not only for self-understanding among the Brethren in Christ but also as a lesson for other evangelicals who see in the development of this group during the 200 years factors in their own denominational experience which suggest either emulation in some areas and avoidance in others. The volume is copiously and meticulously documented and thus stands not only as a survey of a group of earnest Christians and their quest for piety and obedience but also as a source book for scholars interested in study along this line.

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*History of the Religion of Israel*, Volume IV, by Yehezkel Kaufmann, translated by C.W. Efraymson, New York: Ktav Publishing House, 726 pp.

Among the major Old Testament works from the middle of the 20th century, that of Yehezkel Kaufmann is not widely known. In part, this is so because he wrote in modern Hebrew, but also because of his rather idiosyncratic approach. Since he does not fit neatly into

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any one theological or philosophical camp, there is no significant group claiming him as their own and pushing his work to the fore.

An example of this idiosyncrasy would be his general acceptance of the source hypothesis (JEDP) while denying the evolutionary presuppositions which have undergirded that hypothesis. So he argues that monotheism was fundamental to Israelite religion back to its very origins. Furthermore, he dates the P document prior to the D document, a conclusion which flies in the face of the basic format of the theory.

These conclusions appear in Kaufmann's major work, of which the book under consideration is the last part. Kaufmann worked on the *History* from the early 1930s until his death in 1963. Projected to be a four volume, nine book treatise, the ninth book was still unfinished at the time of his death. The gist of the first three volumes, including seven books, was made available in a one volume English abridgement by Moshe Greenberg in 1960. The present volume is a translation of the entire eighth book (Volume IV, Book 1).

The subtitle "From the Babylonian Captivity to the End of Prophecy" accurately describes the scope of the discussion. Kaufmann begins with a treatment of the exilic experience and then moves to a book by book study of the post-exilic prophets (including "Deutero"-Isaiah), concluding with a discussion of the literature of the Persian period: Daniel and Esther. Also included are some 13 appendices covering various literary and critical details.

As in the Greenberg abridgement, so here Kaufmann's insistence upon the distinction of Israelite religion from that of the pagans is a dominant motif. His unique critical positions are further indicated when he accepts Deutero-Isaiah, but refuses to allow chapters 56-66 to be divided off into Trito-Isaiah; he calls such a division the result of a liberal Protestant inability to understand Jewish thought.

As one might expect in a work now nearly 30 years old (it was written between 1948 and 1956), there are some positions which lack the benefit of more recent work. An example is his tendency to dismiss Chronicles as tendentious theologizing. More recent views have found more value in the book.

A conservative student of the Bible will find at least two significant values in this book. First, the detailed discussions of the biblical books afford numerous insights into reverent Jewish interpretation of the Old Testament. These are frequently very helpful. Second, Kaufmann's critical findings, being neither conservative nor that of



the prevailing consensus, can provide grist for approaching the problems in a new light, helping us to avoid the “either-or” nature of the present impasse.

I would encourage reading the Greenberg abridgement first, but this volume is an excellent companion to that, both as conclusion and as a fuller indication of Kaufmann’s work.

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*Index to Brown, Driver and Briggs Hebrew Lexicon*, by Bruce Einspahr. Moody Press: 1976. 452 pages. Paper.

The student whose grasp of Hebrew is already marginal is frequently tempted to resort to an analytical lexicon. The results are usually deadly. What was marginal quickly becomes moribund, because the analytical lexicon removes the necessity of the student’s own analysis. Thus, he or she loses even further what was already going.

On the other hand, for the student who does not have the principles of analysis well in hand, the search for the “root” in a conventional lexicon can be time-consuming and frustrating. This book will help to bridge the gap. It does not tell you what the actual verb form is, but for each separate root occurring in a given verse of the Bible, it will identify exactly where the discussion of the Word occurs in Brown, Driver and Briggs (BDB). Exactly means just that. The page, column and section in BDB where the word is discussed are given.

The *Index* is arranged according to the English order of the Old Testament books. Thus, beginning at Genesis 1:1 and working through to Malachi 3:24 (Hebrew versification), every verse in the Massoretic text is covered.

This book should be of genuine help to the pastor who is not an Old Testament scholar but who wishes to use and keep alive the Hebrew he or she worked hard to learn.

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*Referral in Pastoral Counseling*, by Wm. B. Oglesby, Jr., Nashville: Abingdon Press.

The availability of the minister means that most persons make contact with a minister before they contact other helping pro-

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professionals. Consequently, the minister comes in contact with a variety of pastoral care opportunities.

From the standpoint of the minister, this fact is not only experienced as an opportunity, but also as a difficulty. The opportunity lies in the wide range of pastoral "care" that can be extended to the lives of persons with all types and conditions of need. The minister has the opportunity to bring the resources of the Gospel to bear on the day-to-day problems that face all persons. It is an opportunity to demonstrate that faith is concerned with the "here and now."

The difficulty, however, is no less real than the opportunity. It is one thing to be available to the pressing needs of persons in every walk of life, but it is another thing to be able to provide the kind of help that is appropriate for every conceivable need and situation.

One book that can help with the dilemma of pastoral care, "now" and to "all" who come, is *Referral in Pastoral Counseling* by Wm. B. Oglesby, Jr. This stimulating volume was originally written in 1968. This 1978 edition contains material still useful, though the world scene shifts and changes, because personal struggles and distress are timeless and therefore transcend the cultural situation of the moment.

Time tested and updated, this volume discusses the why, when, and how of referral. It presents practical guidelines for the pastor in referring individuals to other professions and service organizations, and provides helpful information on several areas related to referrals by ministers.

Dr. Oglesby recognizes the minister's own skills and resources and demonstrates how they can be utilized before referral. Yet, he realistically recognizes the importance of every minister establishing contacts with the total resources of the community surrounding the church. Through knowing the resources of the wider community, the minister becomes an agent of healing in its widest context. Referral is one part of pastoral care, and when done with care and knowledge, the minister's own pastoral care is in a sense extended and not limited.

Drawing from case histories, Oglesby identifies the obstacles encountered in referral, discusses the reasons why persons resist referrals, and presents methods of dealing with various types of problems. It is not out of failure that the minister refers persons to

other resources, but rather out of a desire to provide persons with the best help necessary, especially for needs when the minister is either not equipped or not readily available. The minister is always invited to continual care, even when a person is receiving additional help from other helping resources. *Referral in Pastoral Counseling* is an informative and helpful book.

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*The Minister as Diagnostician*, by Paul Pruyser, Philadelphia: The Westminster Press, 134 pp., \$4.95.

*The Minister as Diagnostician: Personal Problems in Pastoral Perspective* is a very useful book directed to pastors from a highly skilled and theologically astute lay person. The author, Paul Pruyser, writes out of his background as a clinical psychologist at the Menninger Foundation in Topeka. Over the years, he has worked closely in the training of pastors and chaplains in the clinical setting. He has also served as a consultant to several denominational groups.

His book is an attempt to deal with the "identity crisis" of pastors/chaplains who have become enamored with the language and methods of the social psychologists and analysts to the exclusion of their own distinctive faith-perspective and the resources of their spiritual heritage.

I have selected four chapters which have special relevance to the current discussions about pastoral identity and performance. First, Pruyser discusses the reasons people with personal problems may turn to their pastors for help. With insight and skill, the possibilities are enumerated. We are given indicators and clues which would assist any pastor in planning his pastoral intervention. Second, Pruyser presents a "perspectival" theory of the relationship between the pastoral and other helping professions. This provides a useful framework for dialogue between theology and psychology, as well as providing a model for cooperation between pastors and other professional care givers. Third (the heart of the book), Pruyser presents a highly suggestive tool ("Ordering Principles") for use in a pastoral diagnostic interview. Categories such as: The person's awareness of the holy, understanding of providence, quality of faith, the presence of grace (gratitude), repentance, communion and sense of vocation. In this chapter he points practically to a way of utilizing

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one's faith-perspective in his pastoral assessment. Actual case studies utilizing this diagnostic tool are exhibited in Chapter 10. Finally, Pruyser deals with "reasons for referral" and emphasizes the necessity of a multidimensional approach to those in need.

Although Pruyser cautions against it, some will probably misuse his book to develop wooden checklists for dealing with persons in need. This would indeed be unfortunate. But many will find here both a challenge as well as guidelines for a more satisfying integration of their pastoral skills with the resources and perspective of their tradition. Pruyser's theological categories for use in diagnostic interviews will undoubtedly be suggestive. We would hope for a more complete development of those kinds of categories in each pastor's work. Seminarians and seminary teachers could usefully adapt and expand these categories as a framework for reviewing cases and reflecting upon the theological issues in them. This intentional focusing upon theological dimensions of pastoral situations will not only be key to "priestly formation" but will hopefully result in deeper and richer ministry to those who are turning to their pastors for help.

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*Tolkien: A Biography*, by Humphrey Carpenter, New York: Ballantine, 327 pp., \$2.50.

This authorized biography of the Oxford philologist and famous writer of fantasy comes to us couched in extraordinarily fine English, with plotting as splendid as the language. Carpenter's genius lies not only in mastery of his mother tongue but also in consistency; sentence upon sentence, paragraph after paragraph he builds the story, using suspense and anticipation, captivating dialogue, calculated sequence.

The great problem in biographical writing is the welter of facts. What should appear? Robert Louis Stevenson said if he knew what to omit he would have hold of genius. Carpenter knows both what to exclude and include.

Still another challenge for the biographer lies in the crucial question, what atmosphere will best project authenticity? Fortunately, Carpenter had had contact with J.R.R. Tolkien at Oxford and saturated himself in Tolkien's writings. That knowledge shows in

this biography.

Today's readers may well appreciate the lack of psychobiography. Refreshing it is just to read interesting facts, relevantly and imaginatively couched. Carpenter proves himself an excellent analyst of human nature without falling into the fad of Freudian analysis. More, facts are made available in varied ways: in the running text, naturally; in four appendices; by the thorough index.

One would, of course, wish to know if Carpenter discusses the Inklings, the literary circle of which C.S. Lewis, Charles Williams, and J.R.R. Tolkien were the chief members. The origin of the group and its function take up an appropriate amount of space, but in 1979 Humphrey Carpenter published an entire volume on the Inklings. Writers and other interested inquirers will read both books with relish.

Here and there the author reveals the origins of Tolkien's fantasies, but the chapter entitled "The Storyteller" provides the richest concentration of information on sources. Arthur Rackham's tree-drawings, Beatrix Potter, C.S. Lewis, a nightmare — all and more constitute some of the beginnings of fantasy material.

For preachers, chief services of a great biography like this include (1) language and idea modeling, (2) observations on the uses of fantasy, (3) the genius of sequence, (4) enriched knowledge of first class Christian writers, (5) a vast store of material potentially illustrative, (6) and not least the fact that a rather ordinary man like Professor Tolkien, who had no notion the fantasies he wrote for his children would one day be read by millions, had communication challenges similar to ours.

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*The Inklings*, by Humphrey Carpenter, Boston: Houghton Mifflin Company, 287 pp., \$10.95.

This work, a sequel to Carpenter's biography of Tolkien, extends and enlarges the earlier work. Tolkien, Williams and Lewis, each very different, nonetheless complemented one another in their interests, most particularly writing. They read to and criticized one another's manuscripts. Seeing the three together as part of the Inklings literary coterie, along with their friends (Barfield, Cecil, Dyson, *et al*), provides both fascination and information. One stands

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astonished at the vast research Carpenter reveals; new perspectives emerge on the characters of the book.

A number of writers have recently written negative things about Lewis. Carpenter is no exception. He finds little to criticize in Tolkien; someone has suggested his biography of J.R.R. Tolkien may be an idealistic portrait. But Carpenter sees Lewis as now emotionally immature, sometimes inconsistent in thought, again obsolete in philosophical perspective; yet, our author sees the good sides of Lewis too. He knew how to write fantasy, demonstrated remarkable empathy, had his disciples. Time will reveal more data and enlarged perspective; the emerging picture of Lewis will prove interesting to watch.

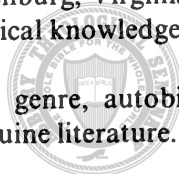
Preachers will profit by reading both the Tolkien biography and *The Inklings* in these ways: (1) When read in sequence, the books show a good deal of repetition, but repetition as reminder on which to build fresh information. Repetition easily insults intelligence or becomes dull, yet Gospel communication requires it for growth. Carpenter has mastered the art of repetition. (2) Kingsley Amis, in the *New Statesman*, rightly says “there is not one dull or slack sentence” in *The Inklings*. Studying models of genuinely good English stimulate stylistic development. (3) The vast and rich stores of information about Tolkien, Williams, and Lewis, all committed Christians, serve to add materially to the preacher’s illustration file. (4) A discriminating writer, Carpenter models careful thought and as such encourages the reader to think for himself. Sermon listeners long to hear an intelligently presented point of view at once subtly and concretely defended.

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*A Severe Mercy*, by Sheldon Vanauken, New York: Harper and Row, Publishers, 238 pp., \$7.95.

This book won the Gold Medallion Book Award for excellence in evangelical literature. Vanauken, a professor of English at Lynchburg College, Lynchburg, Virginia, and friend of C.S. Lewis, possesses no mere theoretical knowledge of the English language; he has mastered his pen.

Admittedly a difficult genre, autobiography can, nonetheless, become the vehicle of genuine literature. Sheldon Vanauken tells the



gripping story of his romance with Davy, their marriage, conversion to Christ (including Lewis's involvement), Davy's unbelievable yet real illness that culminated in her death, his handling of grief, and the subsequent continuation of his life work. Great literature is marked by universals couched in timeless symbols; sensitive readers will detect both.

This volume has potential for helping preachers in terms of (1) how language can serve as a tool of powerful communication (observe both subtleties and style); (2) providing background for therapeutic preaching on grief (this volume should not be omitted from current bibliographies on death and dying); (3) illustrative material (note Vanauken's use of imagination); (4) an enriched experiential theology; (5) renewed passion to bring people to Christ (but in no superficial way).

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*Prophecy and Prediction*, by Dewey M. Beegle, Ann Arbor, Michigan: Pryon Pettengill, 274 pp.

After dealing rather thoroughly with the "errors" of those evangelical Christians who believe the Bible to be inerrant, Professor Beegle has undertaken another major assignment. This time he is aiming at "experts" on biblical prophecy. He seeks to show them the error of their ways, at the same time pointing out "errors" in many of the predictions of the Bible. He notes, for example, that Ezekiel, after making a prediction that did not come to pass, added other predictions which rectified the "errors" of the first. Among those writers in biblical prophecies he singles out are J. Barton Payne (*Encyclopedia of Biblical Prophecy*) and Hal Lindsey (*The Late Great Planet Earth, There Is a New World Coming*).

In several respects Beegle has rendered a distinct service. He effectively challenges those writers who, once having adopted a position, such as dispensationalism, therefore undertake to fit all Scriptures to this format. He finds that Hal Lindsey shares this heritage of dispensationalism from Darby and Scofield onwards through Dallas Theological Seminary. He also decries the mentality of those who must at all cost fit Scripture into a preconceived theological position of which the late Barton Payne is one example. However, because of Beegle's eagerness to point out alleged errors



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in the predictions of the Bible, the book is unlikely to find a hearty welcome among evangelical scholars and readers. As usual, Beegle writes with evangelistic zeal, and this volume will doubtless evoke discussion, as did his earlier volume on inerrancy; he is exceptionally successful in stimulating debate.

*Dr. George A. Turner*  
*Professor of Biblical Literature, Emeritus*  
*Asbury Theological Seminary*

*Word Meanings in the New Testament*, Volume IV, by Ralph Earle, Kansas City: Beacon Hill Press, 348 pp.

This is another contribution by the Professor Emeritus of New Testament of the Nazarene Theological Seminary to a projected six volume work dealing with New Testament words. This volume deals with Corinthians, Galatians, and Ephesians. These word studies follow in the tradition of Marvin Vincent, A. T. Robertson, and Alan Richardson, among others. This set is geared primarily for preachers and laymen, rather than the world of technical scholarship; accordingly, all the Greek words are rendered into their English transliterations. To understand an author's mind, we must know the tools by which he conveys his thought — hence the value and importance of word studies in general.

Professor Earle is well qualified for this task, since he has been dealing with New Testament Greek for more than three decades. He has facility with language and can express ideas with clarity. In this volume, he notes the different English translations with which he works, so that the reader is helped regardless of which of the current main translations he is using. Among the helpful by-products of this study is the comparison of several modern translations. Thus it is an evaluation of the translations as well as clarification of the Greek itself. For those who aspire to be biblical preachers and teachers, as well as informed laymen, this volume constitutes a good investment.

*Dr. George A. Turner*  
*Professor of Biblical Literature, Emeritus*  
*Asbury Theological Seminary*

*From the Apostles to Wesley: Christian Perfection in Historical Perspective*, by William M. Greathouse, Kansas City: Beacon Hill Press, 124 pp., \$3.50.

This slender volume originated in a series of lectures given at the

National Mexican Holiness Conference in February of 1978. In a manner similar to that of R. Newton Flew (*The Idea of Perfection in Christian Theology*, 1934) Dr. Greathouse, who now serves as a General Superintendent of the Church of the Nazarene, follows the quest for perfection through history from the biblical setting to the 18th century and John Wesley. The author traces the biblical exposition of the doctrine of entire sanctification through the early church, the Christian Platonists, concern with perfection among the monks, Augustine's influence, the Church of the Middle Ages, the Reformation and the post-Reformation era down to Wesley's formulation of the doctrine.

A bibliography is provided, as well as a compilation of historical sources. Thus the volume is helpful to the serious student as well as the one who simply seeks to be informed of the main thrust of the movement. The volume benefits from this author's long-time involvement in this subject, as pastor and as teacher as well as administrator. The volume is carefully documented and benefits from inclusions of direct quotations that are carefully and wisely selected.

The author's perspective appears to be sound, his judgment and discernment judicious. The evidence presented makes it clear that a concern to be Christlike, to be made perfect in love and delivered from indwelling sin has characterized earnest Christians through the centuries. It was Wesley who was able to see and clarify the issues more effectively than his predecessors; millions today benefit from his insights. The reader of this volume will be better informed and is likely to be convinced that what Wesley called the "grand depositum of Methodism" is something that needs to be experienced and shared. One cannot fail to understand more clearly current theological issues, and appreciate the possibilities of grace, after examining the historical development of this truth as surveyed in this volume.

*Dr. George A. Turner*  
*Professor of Biblical Literature, Emeritus*  
*Asbury Theological Seminary*

*Voice of Fundamentalism*, by C. Allen Russell, Philadelphia: The Westminster Press, 304 pp.

C. Allen Russell in this volume revises a number of articles originally published in a variety of historical journals. Obviously,

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such an approach cannot be a general history of fundamentalism. In his conclusion, Russell does call for such a work to be written. "A long-range need is an overall history of the movement objectively oriented and academically critical" (p. 185). He goes on to outline some general steps that such a study would require to be comprehensive and balanced. (He suggests that two specific directions would be a sociological quantitative study of rank and file fundamentalists and a psycho-historical study of the leaders.) While Russell's collection of historical-biographical essays are not a general survey of fundamentalism, they are a positive step in such a direction. The 50 pages of comprehensive, scholarly notations, the excellent annotated bibliography and the helpful index attest to this man's scholarly ability and make his work extremely valuable.

The most valuable emphasis of this book is Russell's successful attempt to shatter the stereotypes which scholars have had of fundamentalists. He takes such standard works as Cole and Furniss to task at some points. All the fundamentalists were not narrow, bigoted and anti-intellectual. Each of the seven men the author chose were different. They not only differed among themselves; they differed with their denominations and often the larger Christian community. Consequently, Russell makes it obvious that fundamentalism cannot be seen as a cohesive group or in so narrow a perspective as traditional history has often viewed it. The most popular stereotype of the fundamentalist as a "Bible-thumping" illiterate is shattered, at least partially, by his essay on Machen, a sophisticated Biblical scholar, and William Jennings Bryan, a polished and urbane orator-statesman. Bryan particularly needs some revision in that the Scopes Trial debacle has left him with a poor historical image. The old image of fundamentalism has for a long time needed some revision, and Russell has taken an important step in that direction.

Russell does not try to hide the failures and flaws of his biographical subjects. He presents them realistically. He is perhaps most charitable to J.C. Massee, the moderate fundamentalist leader among Northern Baptists. He was not as sensational as men like J. Frank Norris, John Roach Straton and William Bell Riley. The author's balance in his research and writing comes out again when he discloses that these fundamentalists did have a social conscience and concern for the Gospel's impact on society. While they fought the "social gospel" movement, they were concerned about social issues

and man in society. The fundamentalist leaders were not ignorant men. They were perceptive and often progressive men. They were, however, argumentative, dictatorial and often exclusivistic.

While the Wesleyan tradition has not generally been identified with the fundamentalist movement, some of their number could be included in the ranks of such men as Riley. Particularly the absence of any Methodists from this study arouses the question — were there no Methodist fundamentalists? Another area of future study might be an analysis of the relationship, if any, of the holiness movements and fundamentalism earlier in this century.

Biography is valuable to those involved in the parish ministry. The minister can use such a study as a mirror in which he can reflect on his own life and ministry. These studies by Russell are particularly valuable for such reflection. I would recommend this work highly for the parish minister. It is not only exciting reading; it is informative and insightful. We can learn many lessons from looking at the lives of these men who shaped a movement that continues to be influential in the religious life of our nation.

*The Rev. Jerry Hopkins*  
*Pastor, Mt. Freedom Baptist Church*  
*Wilmore, Kentucky*

*Religious Origins of Modern Science: Belief in Creation in Seventeenth-Century Thought*, by Eugene M. Klaaren, Grand Rapids: William B. Eerdmans Publishing Company.

This book is a "sleeper." While it is now over two years old, it has been neglected by everyone who ought to be interested. Historians of science have missed it because it was written by a theologian. Theologians have ignored it because it is a discussion of the history of science. Science and religion buffs have neglected it because it is not on a currently popular theme, is difficult, and comes from the wrong publisher. Very few periodicals have reviewed it, and it remains in a vacuum, undeservedly so.

Expect several hard hours of reading. Many terms have to be mastered and complicated analytical history tolerated. But mastery of the relations of science and Christianity will be enhanced by this book. Understanding can be enlarged by reading it with R. J. Hooykaas' *Religion and the Rise of Modern Science*, E. J. Dijksterhuis' *The Mechanization of the World Picture*, and

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Alexandre Koyre's *From the Finite World to the Infinite Universe*. The author is either rectifying or modifying the positions of these books.

The thesis is that modern science is rooted in the commitment of early scientists to belief in divine creation. The key elements in the formation of modern science were assembled in mid-17th century England. The representative figure was Robert Boyle, the chemist. Crucial to the development of modern science was the selection of one of three theologies of creation that were available at that time: the "spiritualism" of Johann Baptist van Helmont and the Cambridge Platonists, who blended natural philosophy and theology resulting in a blurring of the distinction between revelation in nature and in the Bible; the "mechanical" model of Bacon, Galileo, Newton and Boyle; and the hierarchical model of Aristotle and the medieval church. The analytical method is an adaptation of Robert G. Collingswood's attempt to integrate history and philosophy, usually called the contextualist mode of explanation. The result is great attention paid to "voluntarist" theological presuppositions; that is, the freedom of the divine will in creation. These are most clearly seen in Protestant theology, as opposed to Catholic scholasticism. Within the Protestant tradition, the presuppositions are rooted in the theology of creation, rather than the theology of redemption, the typical Protestant emphasis.

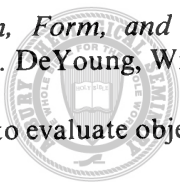
The self-conscious awareness of the English scientists was one of modernity guided by a strong sense of the unity of individual reality as opposed to the wholism of Helmont. Boyle particularly fought against the making of the natural world into a divinity. Klaaren viewed what happened in the 17th century as the transcendent knowing of the creation of the transcendent God, not as a mere "secularization" process. Secularization came later.

The result of all this is a good history of the determined reformers who founded modern science, among whom Boyle is without peer in his combined spiritual *and* scientific perception.

*Dr. Ivan L. Zabilka*  
*Greenwood, Indiana*

*The Moon: Its Creation, Form, and Significance*, by John C. Whitcomb and Donald B. DeYoung, Winona Lake, Indiana: BMH Books, 1978, \$7.95.

This is a difficult book to evaluate objectively. John C. Whitcomb



is the dean of “creationist” writers; that is, those who accept a literal seven day creation a few thousand years ago. Whitcomb’s talent and prestige have contributed to a book that is distinctly superior to most creationist efforts. On the other hand, the work is marred by the usual flaws of the creationist approach that can be so annoying to readers of another persuasion.

The worst of these flaws are plugging previous books and self-congratulation, and the de-Christianizing of any opposing positions. Also, as is usual with the Creationist approach, an immediate parting with secular scientists over the definition of science takes place. The authors include metaphysical and interpretive judgements as part of their science. This is most apparent in their search for “ultimate answers.” Once again, the Creationists have precluded any impact upon the opposition.

The purpose of the book is to rectify the relative neglect of astronomy by the Creationists. Cosmology and cosmogony are considered, but not comprehensively, for cosmogony is most extensively treated. The first chapter is an excellent summary of the accomplishments of lunar exploration. The second is a not unbiased summary of theories of origin of the moon. The deficiencies of each theory are noted without a parallel summary of the accomplishments of each that brought them a measure of acceptance.

Chapter three presents the Genesis record. Since there is little biblical evidence with which to build a theory, most of the chapter is a negative refutation of the positions of others. The theory presented has only two points: the moon was created instantaneously, and it was created after the earth and plant life, although the significance of the second point of the theory is poorly stated. The support for the points is based upon unacceptable uses of analogy. Analogy at best creates intuitive evidence to support already derived ideas. Scientifically, it is not adequate to derive the new points of a theory on the basis of analogies. Biblical “facts” are frequently the authors’ interpretations of the actual biblical statements. God’s omnipotence is glaringly limited to what the authors can understand.

Chapter four returns to lunar explorations. The authors had previously rehashed the old argument over the meaning of “day,” and now they give a familiar discussion of radiometric dating. While the authors see science as weak since it cannot give a complete picture of the complex history and nature of the moon and earth system, they fail to recognize that they have done no better. The negatively defen-

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sive stance of this book can only cloud the issues of substance between Christians and secularists.

The fifth chapter discusses transient phenomena and evidence for current activity on the moon. These point toward a warm moon and a recent date for the authors. The only error of fact (as opposed to interpretation) appears in the diagram on page 137 where 2,160 miles is wrongly stated to be the radius and not the diameter of the moon.

Despite the above dissatisfactions and strong criticism with regard to methodology, this is still one of the best Creationist efforts. It suffers primarily from the scattered introduction of unrelated topics, and remains a simplistic and unsatisfactory answer to a complex question.

Ivan L. Zabilka  
Greenwood, Indiana

*Anatomy Of An Illness As Perceived By The Patient: Reflections On Healing And Regeneration*, by Norman Cousins, New York: W.W. Norton & Company, 1979, 173 pp., \$9.95.

Norman Cousins' famous article in the *New England Journal of Medicine* for December 1976, here finds expansion and commentary. The volume breaks new ground — note the research findings throughout — provides meaningful autobiographical data, and is in the grand tradition of genuine literature.

The episode described originally in the *NEJM* is but one of three that could have taken Cousins' life. On the basis of these three healings, he outlines the procedures that made him well: laughter, positive emotions, ascorbate (vitamin C), a strong will to live, exercise, etc. For each Mr. Cousins discusses both scientific findings and implementational techniques.

His chapter on the placebo effect demonstrates the built-in capacity of the body, in concert with the mind, to regenerate itself. Ninety percent of all illnesses, he believes, have capacity to yield to "self-cure."

The chapter on creativity and longevity divides in two parts, the one on cellist, Casals, the other on medical missionary, Albert Schweitzer. He had visited both men in their old age, and observed their remarkable capacities for emotional and physical regeneration. The first half of the chapter on Pablo Casals is the most beautiful piece of literature I have read in half a year.

The chapter on pain has potential for setting at rest fears harbored



by people hurting physically. And his final chapter on what 3,000 doctors told him is freighted with meaning at both research and practice levels.

This book is destined for use in professional communities (medical colleges, seminaries, etc.), and will have a wide reading by the literate public for a long time.

*Dr. Donald E. Demaray*  
*Granger E. and Anna A. Fisher Professor of Preaching*  
*Asbury Theological Seminary*

*A Word In Season*, Sermons for the Christian year, by John Bishop, Nashville: Abingdon, 1979. 109 pp., \$3.95.

*Sermons For Special Days*, by W. B. J. Martin, Nashville: Abingdon, 1975, 157 pp., \$3.95.

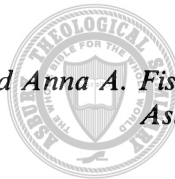
John Bishop renders splendid service in this book of sermons for the Christian year. His creativity, store of ideas, and capacity for fresh inspiration combine to make the Gospel come alive for contemporary persons.

Pastors will welcome Bishop's little paperback because of its fresh stimulus to constructing special day sermons. Fourteen sermons center on as many days of celebration: Advent, Christmas, Epiphany, Ash Wednesday, the First Sunday in Lent, Passion Sunday, Palm Sunday, Maundy Thursday, Good Friday, Easter, Ascension, Pentecost, Trinity Sunday, and All Saints' Day.

Built on the same principles, yet very different, is the book of sermons by the delightful and stimulating W. B. J. Martin, a Welshman who has worked here and there in the British Isles, taught at the University of Chicago, and now pastors a community church in Dallas, Texas. Pastor Martin's genius lies in his ability to see life in perspective, and from that vantage point observe the secrets of spiritually successful living. He brings both literature and history to the task and the preacher alive to preachable ideas and materials will read the book with extraordinary eagerness.

Pastor Martin not only treats the historic celebration days such as Easter, Pentecost and Trinity Sunday, but also does sermons on Brotherhood Week, Teachers' Recognition Day, Mother's Day and so forth.

*Dr. Donald E. Demaray*  
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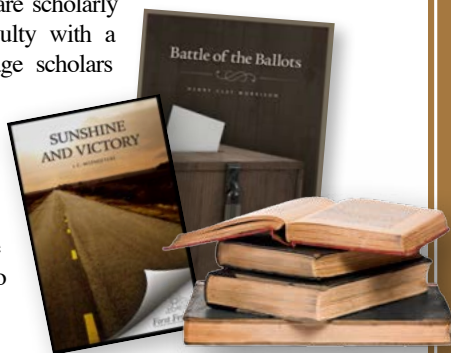
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